

(5.)

A DISCOURSE

OCCASIONED BY THE DEATH OF
ALEXANDER CHRISTIE, Esq.
OF
TOWNFIELD,

LATE
CHIEF MAGISTRATE OF MONTROSE;

CONTAINING SOME
OBSERVATIONS
ON THE
Progress of Religious Knowledge in Scotland,

AND ON
MR. PAINE'S "AGE OF REASON."

BY A LAYMAN.

Wardrop (James)
of Glasgow.

*This I confess unto thee, that after the way which they call heresy,
so worship I the God of my Fathers, believing all things which
are written in the Law and the Prophets, and the Gospel.*

GLASGOW, PRINTED IN M,DCC,XCV.

SOLD AT THE UNITARIAN CHAPEL, BACK WYND, TRONGATE,
AT THE PRINTING-OFFICE OF J. MENNORS, EXCHANGE,
AND AT THE SHOPS OF THE BOOKSELLERS.



TO
THOMAS CHRISTIE, ESQUIRE,
LONDON.

SIR,

I HAVE had the happiness of being in some measure acquainted with your late most excellent Father. He said he was my friend, and I believe his sincerity was never questioned. But he was the friend of mankind; and, independent of his veracity, I have received from him the most unequivocal, the most important acts of friendship and benevolence. Would to God! I had known him in an early stage of life; in that case, I am convinced, I should neither have strayed in the paths of infidelity, nor bowed in the temple of Rimmon. Well do I remember the severe struggles of my early years, when I considered eternal punishment, or a belief in the doctrines of the Shorter Catechism, as my only alternatives; and I thank God that, even in my infantine days, I had always strength of mind, in spite of all my terrors,

to reject doctrines which, alas! for a long course of years I could not call unscriptural.

It may be reckoned presumption in a Layman to attempt a Discourse, and in an unlearned man to give a Character of your Father. I confess this is only the third time I have endeavoured to compose, and I know not a rule for composition. I can plead, however, that had the sublimity of his character left room for embellishment, I should not have thought of the task, but allowed some literary hand to employ the pen of panegyrick.

I AIM not at the laurel wreath: neither do I pretend to do justice to the subject. I can only say, that out of the abundance of the heart the mouth speaketh.

If I render my grateful mite of tributary justice to his ever-revered memory, and this without expressing myself so as to dishonour the subject, or give offence to the family of my best friend—the friend of my soul! if by rendering his noble example more conspicuous, I encourage any man to act more de-

cidedly in his most important concerns ; if I influence one person to adopt juster views of DEITY ; or prevail on any one to lay aside prejudice, and candidly to enquire what doctrines are taught in the SCRIPTURES of TRUTH ; then all my ends are fully answered, and I am rewarded beyond expression.

To you, Sir, who in the first volume of your Essays, have in a few words given a very just picture of the State of Religion in this country, I think I can safely appeal for the justness of my remarks on that subject. That like your truly illustrious Father, you may ever serve the God of Jesus, steering alike clear of infidelity and superstition, and ever shew yourself the worthy Son of so worthy a Father, is the ardent wish of,

SIR,

Your most respectful,

And obedient Servant,

GLASGOW, }
18th January, 1795.

JAMES WARDROP.

STILL there remains *somewhat* of our common faith, in which all are agreed, and that *somewhat* is, in my opinion, a circumstance of such ineffable importance, that I will never refuse the right hand of Christian fellowship to him who acknowledges its truth, never think or speak of him with disrespect, nor with true Pharisaical pride esteem myself to be more orthodox, more acceptable to my Redeemer than he is, and that *somewhat* is, ETERNAL LIFE IS THE GIFT OF GOD THROUGH JESUS CHRIST. In vain will any man attempt to lessen me in my charity towards others, by telling me, that this is but one of many truths contained in the Scriptures, in which they may agree with me. It may be so: God grant that we may all understand other truths as clearly as we do this, and then there will be no disagreements amongst us.—In vain will he attempt to puzzle my understanding with curious questions concerning the Consubstantiality of the Father and the Son, with doubtful disputations concerning the infinite justice of the Supreme Being, requiring *infinite* satisfaction for the sins of a *finite* being, and estimating the atrocity of guilt, by the *greatness* of the being against whom offence is committed, rather than by the *imbecillity* of the being who committed it.

BISHOP OF LANDAFF.

LET us, in the blessings of redemption as well as all our other blessings, learn to center our views in God, and fly from every form of public devotion, that has any other object than that ONE Being, *of whom, and to whom, and through whom are all things*. We should honour Christ ardently as our Lord and Saviour; but we should honour him as having *the same God and Father with ourselves*, and never think of any thing so absurd and shocking, as elevating *him* who was sent, to an equality with the self-existent Being who sent him.

DOCTOR PRICE.



A
DISCOURSE, &c.

JOHN v. 35.

HE WAS A BURNING AND A SHINING LIGHT ; AND YE WERE WILLING
FOR A SEASON TO REJOICE IN HIS LIGHT.

VERSE 36.

BUT I HAVE A GREATER WITNESS.

WHEN we acknowledge the goodness of God in raising up the Patriarchs; when we thank him for the great Jewish Law-giver and the Prophets that followed; when, with inexpressible gratitude, we feel the importance of his greatest and best gift to men, in HIM who is emphatically stiled in Scripture the Son of God and the Saviour of the world, we ought not by any means to forget those other burning and shining lights with which he hath blessed mankind in different ages of the world; thus never leaving himself without a witness.

FOR he not only lays the truth open to the pious and candid searcher of his word, but in countries where, through superstition

A

and early prejudice, that word remains as a sealed book, he has, from time to time, exhibited examples of the truly Christian character, and also of an apostolic purity of faith, particularly in that important and fundamental article, the perfect unity of the one only living and true God, even the FATHER. A point of faith which, as if jealous of his incommunicable prerogative, he firmly established in old times amongst the Jews by severe judgments, and for the establishment of which, he has now driven Christian idolatry from a neighbouring land, by chastizing the inhabitants with all the dreadful calamities that the tyranny, bigotry, and superstition of Kings, Priests, and People, had rendered necessary. A point of faith which, throughout the world of professing Christians, has been much and long obscured by state interference with religion, and consequent Christian idolatry; that Man of Sin, that almost universal delusion, which is so plainly prophecied in Scripture, which is one of the testimonies of Jesus, but which now seems on the eve of disappearing, when the grand and essential doctrine of the Divine Unity, will burst upon benighted Christians in all its primitive splendour.

BLESSED be God the night is far spent, the day is at hand. May our gracious God and FATHER prepare us to receive this great, important, and truly Christian Truth, in all its simplicity; and in such a manner, that, in the course of His providence, this country may escape such awful visitations as those with which he has found necessary, by the hands of wicked men, to afflict a neighbouring nation, who were still farther sunk than we are, in infidelity and superstition: a nation whose blood has flowed in every street, and discoloured every stream: a nation who have become so very abandoned as that, to an appalled world, they proclaimed themselves Atheists! who, from a consciousness of unexampled crimes, endeavoured to encourage a hope of eternal sleep!! and who taught the horrid doctrine to their sons, that children might not shudder to drench themselves in kindred blood!!!

DEEP have they already drank of the waters of bitterness. Dash now, O God, this phial of wrath, this cup of trembling from their guilty lips! May they drink of it again no more! Mayest thou, in thy great goodness, add to the present dawnings of justice

wisdom, and moderation, in their councils, that the remainder may yet glorify thee; that they may be a seed to serve thee; and that in the pure faith of Jesus and his Apostles, they may proclaim to an idolatrous world,

“ Thus saith the God, even JEHOVAH,

“ Who created the heavens and stretched them out,

“ I am JEHOVAH, that is my name,

“ And my glory I will not give to another.”

Nor to the Baptist himself were the words of our Lord, which we have read, more applicable than to the worthy and very liberal Patron of rational Christianity, of genuine Unitarianism, whose death we are now met to deplore. He was indeed *a burning and a shining light*. I mean not to detain you by commenting on his knowledge of the world, and love of civil and religious liberty, as a man; on his regard to the rights of individuals, and his respect for the laws and constitution of his country, as a citizen; on his general knowledge and polished manners as a scholar and a gentleman; nor yet on his accuracy and activity as a man of business, in which walk he had an extraordinary, though dear bought opportunity, to prove the scrupulous niceness of his honour, his,

perhaps, unprecedented integrity. In all those characters, nay, eminent as he was as a husband, a father, a master and a friend, as feeling general benevolence, and practising universal philanthropy, and, as on every occasion, being alike ready with his purse and his advice; perhaps under these characters also he may have had equals, though not a superior.

BUT there is another character in which we, as a Religious Society, are more peculiarly called upon to consider Him. The easiest and surest method in this to estimate his intrinsic and relative worth, may be to consider the state of religion in the country, and from that consideration to deduce the character that is most likely to be useful; to enquire if it fits the deceased, and then to count the living characters of that description. Alas! I fear we shall find that here he stood unrivalled.

I TRUST that there is not yet one man amongst us who would not tremble at the thought of denying the existence of DEITY. Far may JEHOVAH conduct us all from the

dread abyſs of Atheiſm ! There are perhaps not many of us ſufficiently hardened to deny in words that God has granted a revelation to mankind ; but what is the revealed religion which men of ſenſe and enquiry amongſt us believe or profeſs ? If ſuch have reſolution to maintain what they conſider as common decency on this ſubject they think they do much, but would they not conceive themſelves to be groſſly affronted were any of us to impute to them an actual belief of the ſtrange, abſurd, and contradictory tenets, which here paſs for divine revelation, which are the great cauſe of unbelief amongſt the more ſenſible part of the community ; and which make the Chriſtian Religion the ſport of Infidels, the deriſion of fools ?

AMONGST men of leſs conſideration, though from their abilities and ſtation in the world of ſome reſpectability, how many are there who on every occaſion ſhew their contempt of, and diſguſt for the doctrines of the eſtabliſhment. Theſe in their ridicule of doctrines reputed orthodox, are too apt to injure Chriſtianity itſelf ; for they do

not acknowledge any particular sett of religious tenets, and those with whom they converse will not be at the trouble to enquire if there are others to be drawn from Scripture.

Of these men many become Infidels, merely from the evident absurdity of that most unscriptural of all doctrines the Athanasian Trinity, and in so doing they reason justly, though upon false principles; for they say, " This cannot be a revelation
" from God. It is a plain contradiction
" in terms, and a palpable absurdity un-
" worthy of the Divine Being, and the
" Bible which contains such doctrines can-
" not be the word of God." So far they reason right, but who told them that such a doctrine could be drawn from the Sacred Books? To this extent they take the word of the orthodox, whom they despise; but to act consistently they ought to go a little farther and take the word of the orthodox also, for such doctrines being only above reason and not contrary to it. Here, however, their faith fails them. They can swallow no more, and the labour of can-

didly and attentively reading, even the four Gospels, and acts of the Apostles, is with them entirely out of the question. I lament the unmanly conduct of these men. I bewail their unhappy fate. Infidels they must live ; and embracing no opportunity of being acquainted with the pure and rational doctrines of Christianity, they must, at the last most awful and perhaps weakest moments of their existence, either be prevailed on to adopt a system of delusion, which in vigour of mind, they justly condemn, or at that solemn hour, when the importance of earthly cares, and earthly toys alike disappears, plunge into eternity with the dreary prospects of unbelief.

THE great body of the people, the numberless sectaries, and particularly the more illiterate of the Clergy * of every denomi-

* Without giving offence to the regular Clergy, we are well authorized to observe that these are not on the same footing with their predecessors. In former days the pulpits were in general filled with the sons of Ministers. These gentlemen received a proper and full education, each under the eye of a learned and zealous parent, and the priesthood became a kind of inheritance which with encreasing libraries was handed down to a tribe that was an honour to their age and profession. There are not now many instances of this kind, and that there will be

nation ; nay some well-meaning and intelligent men, who have had opportunities to obtain just and rational views of religion, and of whom consequently better things might be expected, are infatuated with local prejudices which they have sucked in as it were with their mothers milk, and which they neither can throw off nor dare examine. These may be said to be believers *of* Christ, for much do they believe of him which he did not believe of himself, and of which his Apostles had no idea. But they absurdly pretend that they are believers *in* Christ, while they deny his most important and most clearly ex-

fewer is apprehended from the stipend allowed a minister becoming less and less an object to a minister's son. In large towns particularly perhaps these should be doubled: for the consequence of our present practice is that the priesthood is falling into the hands of the lowest of the people, who cannot command either time or money to procure the proper education, but pretend to become teachers of others while labouring under the weakest and most inveterate prejudices. But to these men, the stipend, such as it is, is an object, and it is fortunate for them that for a speedy and amicable settlement biblical criticism or solid learning of any kind are not always necessary, least of all preaching or praying like sensible intelligent Christians. From these circumstances, and from one half of the Church Courts consisting of Elders, there seems little prospect of a farther reform in our religious establishment.

pressed sentiments, contending that he was equal to, or a part of the self-existent Being who sent him whom he acknowledged as *his* God and the only true God, before whom he wept and prayed, and from whom by the hands of a messenger he received new strength. To these people, the Bible is really a sealed book; for as well might they be permitted to gaze upon its boards, or to open it in an unknown language, as to read it in English through the medium of our church standards: of which little more can be said in their favour, than that the Athanasian Creed somewhat outstrips them in absurdity of expression, and in the very wonderful quantity of contradictory jargon comprized in its so narrow bounds; for the doctrinal points meant to be inculcated in each of these are alike antisciptural. These men are in general bigotted fanatical and intolerant*; they are above making enquiry,

* This character of them is understood to have been abundantly displayed in the last persecution, which stained the annals of the Scottish Church, and with which they honoured the learned and devout Doctor M^cGill for writing a book, which though uncommonly deficient with respect to Calvinistic terms

and dare not read for information, but boast in the soundness of their faith, and glory in the name of orthodox. With respect to them I am apt to say, that extreme weakness and violent prejudice resist the force of the simplest and most plainly revealed truths. For I hesitate not to bring forward a sentiment which, if I mistake not, I borrow from the very amiable and much venerated Mr. Lindsey; viz. that a person who believes, or thinks he believes, in the Athanasian Trinity, let his abilities and conduct be in other things what they may, most certainly *in this instance* labours under debility of mind.

A SMALL class consists of those of the lower ranks who emboldened by examples in higher stations, or corrupted by administering to the vices and luxuries of

and antiscriptural tenets, exhibited the author as a good man, a pious and intelligent divine, though seeming to lean somewhat more to the authority of Christ than to that of Athanasius, Calvin or John Knox; but this persecution, like other violent measure, defeated its own ends, and, in the hands of a good Providence, has spread the knowledge of those scriptural doctrines which it was meant to suppress, and this even in places where these Apostolical heresies had never been heard of.

others, have also thrown off the profession of religion and who without God in the world, without thought or controul, pursue such pleasures as are within their reach.

BOTH in higher and middling stations there are many good citizens who appear perfectly indifferent respecting religious doctrines and the purity of the sacred writings*. Gallio-like they care for none of these things, and take no trouble about the matter ; their good sense does not allow them to believe, yet they are deficient in exertion to enquire, and their resolution would fail them in openly renouncing the fables which their neighbours hold sacred.

* The good people of this town are ever ready to fill up subscriptions for any public improvement or charitable purpose. About Eight Thousand Guineas goes from the place towards one edition of a Dictionary (*Encyclopædia Britannica*), and I am told a sum upwards of Twenty Thousand Pounds is now paying for a Bible purchased in Numbers with Calvinistic Notes. Indeed thousands of names are always ready for proposals of this kind, but we dare not enquire into the Scriptures of Truth, and call Orthodoxy to their bar. A single subscription could not be obtained for the very learned Doctor Geddes's Translation, with full Notes critical and explanatory, enriched with various readings from the labours of Doctor Kennicott and others. Three or four copies, so far as published of this magnificent and most valuable work, promising to be the glory of our age, remain as lumber with the Booksellers.

LET me acknowledge that there are also a few rational and intelligent Christians who do not see it as their duty to make any public struggle for the sacred doctrine of the Divine Unity; though perfectly convinced of its Scriptural authenticity.

THERE are still a few whom I have not yet attempted to describe. These are men of itching ears with a considerable degree of common sense, but deficient in point of steadiness and solid principles. They have found difficulties in the Confession of Faith and catechisms of the Church of Scotland, and with unsettled minds they rove from one place of worship to another, having no solid foundation; rather than as converts to Christ they may be said to be of Paul or Apollos, or the last preacher they happen to hear. After having gone the round of Seceders, Antiburghers and others, they become less illiberal and attend the Methodists, from whom they learn to consider Christ as a distinct object of worship. The Independents teach them that there cannot be an eternal Son as eternal signifies having no beginning, and Son necessarily implies a derivative exist-

ence, therefore that Christ is only a temporal Son, though an Eternal Person, and Eternal Member of the Trinity*. From Baptists they understand that there is no certain Apostolic precedent for the baptism of infants, and that the word baptism, in its original signification, implies dipping. Fraught with all this important knowledge, they venture to an Unitarian meeting with a view, perhaps, to shew by their behaviour there their abhorrence to Antitrinitarian worship. They meet however with something new, and their Athenian love of novelty more than conviction brings them back till they perceive with amazement, that Unitarianism and primitive Christianity are the same. Trying all however, these men are not inclined to stand by any thing.

* The Independents and great part of the Baptists have found out that a Father must necessarily have preceded his own Son, or in other words, that One who began to exist, cannot have existed from eternity, like HIM who conferred existence on every other being: and this late discovery is at last pretty well established, though not without a war of pamphlets, and imputations of heresy. It is to be hoped, that these well-meaning and intelligent Sectaries, who have so far nobly dared to use their reason, will become less and less inclined to admit of *contradictions in terms*, and are not far from allowing that two and one must necessarily make three in heaven as well as on earth.

In a short process of time they become willing to adopt not only Unitarianism, properly so called, but also every the wildest principle of the most extravagant Unitarian. They soon grow wiser than their teachers, and far outstrip in faith those who have thought more maturely on the subject. They insist that every wild and extravagant idea, provided only it be new to them, is a clear deduction from Unitarian principles, and a doctrine essential to Unitarianism. Puffed up with their self importance and fancied acquirements, they now become as bigotted, dogmatical and intolerant as the Orthodox themselves. At last unsatisfied as they have been with the pure revelation which God himself gave by Jesus, they find as little satisfaction from idle questions and philosophical reveries, which indeed they are precluded from understanding, as they did from the dreams of Justin Martyr, which have been handed down through so many generations of Orthodox Fathers. Still they eagerly tease their preacher for something new, and he being no longer able to rise upon their bewildered imaginations, they leave him al-

together, or return only now and then for some farther fund of entertainment. They bid adieu to the Scriptures of Truth, and shocking as the fact is, it is most certainly true, that a number of the foregoing description arriving at this dreadful pitch, have, for the Word of God, for the Gospel of his Son, substituted the weakest and most flagitious of all pamphlets, *Paine's Age of Reason!*

HAD it been the lot of these unhappy men to have been educated as Unitarians, or, in other words, as rational Christians, instead of poring upon contradictory supposed mysteries, the dreams of weak and deluded men, had they been taught to look upon the Scriptures as the only rule of faith, and to read these with their own eyes; nay, had they been but well-founded in the great truths of what is called Natural Religion, they had never fallen a sacrifice to the most contemptible, tho' the most daring of all performances—a performance which is a general insult to the understandings of mankind; for, indeed, can a reader be more highly insulted, than when he finds an author declaring, that he neglected even that education which is be-

flowed in Scotland upon every boy that is above want, and which is a mere prelude to his being fitted to know any thing about the original Scriptures, that he shows himself totally ignorant of the scope and contents of the sacred books, and perfectly unqualified to judge of their authenticity, yet having the unexampled effrontery to condemn the whole, and without the semblance of argument, pronouncing them to be most properly termed the Word of a Demon*. Thus, I apprehend, it becomes every man who is ambitious of the Christian name, to express his abhorrence against the conduct of a presumptuous man, who pretends to decide upon the most sacred and momentous of all subjects, of which he is totally ignorant, and who, on weak and unguarded minds, would, in place of argument, impose his ungrounded and insolent assertions, while he endeavours to be-

* The learned, acute, and judicious Mr. Porson, by producing authorities, and entering fully upon his subject, takes 406 pages to give a death-stroke to the spurious text of 1 John v. 7. although that text cannot be of much consequence in the defence of Trinitarianism, the meaning of the word *One* being evident here, and fully explained elsewhere; but this politico-religious Quixote pretends to demolish the whole sacred fabric of revealed religion, by bold assertions, contained in a few sentences.—*O Painites, great is your faith!*

reave them of all that can give comfort to a man and a Christian, and takes advantage of the favour he has gained with the lower people to reduce them to the state of savages.

WITH his political effusions we, in our present character, have nothing to do; but while we give him credit *for his just and manly sentiments respecting the independence of religion,** we may well suppose that Christians

* " Man worships not himself, but his Maker; and the liberty of conscience which he claims, is not the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two Beings; the mortal who renders the worship, and the IMMORTAL BEING who is worshipped. Toleration, therefore, places itself, not between man and man, not between church and church, nor between one denomination of religion and another, but between God and man; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. * * * * *

" Who then, art thou, vain dust and ashes, by whatever name thou art called, whether a King, a Bishop, a Church or State, a Parliament, or any thing else, that obtrudest thy insignificance between the soul of man and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you."

(So says Paine the Deist; and so saying Paine would be right, were he on other occasions to profess himself an Atheist: for

will examine with some degree of jealousy, whatever flows from so polluted a pen, especially on important subjects, which they may not have had leisure, opportunity, or abilities, to discuss and digest thoroughly. *Timeo Danaos et dona ferentes.*

BUT to return and close my statement of religion, I have only to add that, amongst the few who have preached Unitarianism in Scotland, there have been persons who were too ready to gratify that class, which I have described as having itching ears; preachers that could not be persuaded to consider, either that they were forwarding these unhappy

whether Paine be an Atheist, a Deist, or a Devil, truth is immutable; and similar truths were promulgated by Him on whom God poured his Spirit without measure—St. John xi. 19. says, “Thou believest there is but one God: thou dost well; but even the dæmons believe.”—(Wakefield.) Matt. xxviii. 29. Dæmoniacs proclaim Jesus to be the Son of God, with joy we resound the glad tidings; and here also we do well. Strange that we cannot act in the same manner, when adopting or rejecting the opinions of our fellow men. One man will not allow one sentiment of Paine’s to be right, because he is wrong in politics. Another thinks him right in politics, and therefore sacrifices to him those truths and assurances of eternal happiness which God offers to mankind through Christ!—In the same manner with many, whatever comes from the Church must be right; whatever is said or wrote in opposition to it (however Scriptural) is wrong. Surely men know not what spirit they are of!

men in their progress to infidelity, or that they were giving cause of offence and regret to more steady Christians, if Christians at all the others might be called. On the other hand, these preachers seemed labouring to give offence to every sober-minded man, and if they were sincere Christians, (as I hope and trust they were) so much did they lay themselves open to misconstruction, that some of the votaries of infidelity now plead, that they go no farther than the instructions, belief, and intentions of the preacher warranted—so dangerous is it amongst a certain class to insist upon disquisitions which are above the capacity of the hearers. Indeed we have seen too much neglected the plain and weighty matters of the law and the gospel, while things were at great length, and most strenuously insisted upon, that were not clearly revealed, and of little consequence, tending only to inflame a false pride, and to sow discord amongst brethren. Subjects have been introduced, and dogmatically insisted on, which, however familiar they may have been to a Prince or a Priestley, were most evidently misapprehended by the preachers themselves, and totally above the comprehension of any audience in Britain, consequently liable to

misconstruction and misrepresentation of well-meaning people, so as to draw down unspeakable odium on the rising cause of God and Man. Nay, I appeal to my brethren, if the cause has not suffered severely by subjects having been introduced and insisted upon as absolutely essential to the profession of Unitarianism, which had no connection whatever with Unitarianism, or with any other profession of Christianity, or indeed with a profession of any religion that ever existed on the face of this earth.

Thus have I finished what I had to say respecting the state of religion in this country. I think my statement is just, and full enough even for a general view of the subject; for it is unnecessary to inform any one that there are among our clergy many worthy men, whose conduct, whose piety, whose truly christian charity and benevolence we daily have occasion to admire; and with whose abilities and erudition the world is well acquainted.

SUCH being the state of religion in Scotland, the question is, What character must the person hold who is likely to do most good,

in fixing men's minds on the pure doctrines of the Gospel, while assisting to strip these of those corruptions that have, for so many centuries, defaced the holy religion which God himself revealed by Jesus Christ?

It is known to all, and cannot be contradicted, that our Lord admitted men to the profession of Christianity on declaring their belief in Jesus being the Christ, that is, the Messenger, the annointed of God, or the promised Messiah. Afterwards the Apostles added one article to this original Christian Creed or Confession, viz. That God had raised Christ from the dead; and these articles seem to be all that the apostles required as necessary to constitute the Christian Character in point of doctrine, yet the pretended orthodox have brought forward a number of other articles of belief, which they have the effrontery to call the essential doctrines of Christianity, and they will not allow that, without believing these, any person can be a Christian: Foremost of these stands the Doctrine of the Trinity, in evident and direct opposition to the doctrines and practice of Christ, who invariably taught his own dependence on the God of the Jews, whose will he came to do, and without the support of

whose almighty arm, he of his own self could do nothing. I need scarcely add, that professing Christians, who thus hold themselves more orthodox than Christ and his Apostles, consider an Unitarian, or *truly Apostolical* Christian, as an infidel; and I have already shewn what imprudent Unitarians* have done amongst us towards the destruction of their professed brethren, and to the ruin of the great cause, by exhibiting it in the most odious and unjust light, thus increasing the bigotry of its already bigotted enemies.

HENCE, I apprehend, that whether we argue *a priori*, or from fatal experience, it is alike evident, that a keen, intemperate, and imprudent partizan, whether learned or illiterate, can be of no service in establishing

* From such the answers to any remonstrance on the subject were, "the truths of the gospel cannot be accommodated to any man or set of men," and "we are not to follow the maxims of the world, in propagating the truths of the gospel." But admitting the doctrines to be important gospel truths, how different was the conduct of our prudent divine Saviour? John xvi. 12. Now the apology for these gentlemen, is Dr. Priestly's expectation of general infidelity: But, however free Dr. Priestly was in his philosophical writings, it is believed, he was pretty guarded in his sermons to a mixed audience; and alas! though offences must come, yet, woe unto those by whom they do come.

the grand truths of Unitarianism; but on the other hand may, with the best intentions, do much mischief. The person to be useful in establishing rational religion must know something of mankind; must be temperate, prudent, and moderate in his conduct; and moderation in his principles, as best insuring moderation in practice, may also be a very important requisite.

SUCH was ALEXANDER CHRISTIE. He could not shut his eyes on the clearest of all revealed doctrines, that to Christians there is but one GOD, even the FATHER; and one Lord, Master, or Teacher, Jesus the Christ. The different characters, offices, and attributes of these two Persons, or Beings, are most plainly discriminated by Christ and his Apostles, and, we may add, by God himself through his Prophets. Indeed, Christ must have foreseen the Trinitarian clouds which were so long to envelope his gospel, and the difficulties his witnesses would have to labour under, else, born as he was a Jew, he would never have thought it necessary to press upon his hearers the existence of the one JEHOVAH, his Father and our Father, his God and our God, who gave him the

Spirit without measure, and to whom he looked up with becoming reverence and piety for all the powers conferred on him, for life and for every good and perfect gift.

BUT as there is no foundation in Scripture for, so neither did this eminent Christian believe in the fancy of Christ having a divine nature, or being (with reverence and with horror be it spoken) God-man ! according to the contradictory expression of the Orthodox, a kind of triple compound, consisting of Body, Soul, and God, comprehending two natures in one Person, while this doubly or triply compounded Person, *possessing only a derived existence*, with another Person uncompounded and *without beginning*, yet equally young, and a third Person younger than either, yet *old as the* ETERNAL, who gave existence to both, all of equal power and glory, make but one Nature or Being, in a supposed god, who is not more powerful than any one of his component parts, an antisciptural god, in whom our neighbours pretend to believe ; and a god which, with two other strange gods, as well as the one only living and true God, is invoked by the Church of England under the name of Tri-

D

nity, a name highly disapproved of by both Calvin and Luther, as not of Christ.*

THIS scriptural Christian well knew that the texts, which are translated so as to express that Christ *rose* from the dead, as if by some power inherent in himself, really do express the direct contrary in the original language, and declare that he *was raised*, that is, by the power of GOD, so as to coincide perfectly with many texts positively declaring, that Christ was raised by the power of GOD. Other similar mistranslations, and some dubious translations, could not impose on him, so as for a moment to stagger his faith in that one almighty and eternal Being, even the FATHER, who is above all, and through all, and in us all, to whom alone Christ and his Apostles paid divine worship.

* " The word *Trinity* sounds odd, and is a human invention.
" It were better to call Almighty God, God, than Trinity."

LUTHER.

" I like not this prayer, *O holy, blessed and glorious Trinity*,
" &c. The word *Trinity* is barbarous, insipid, profane; . . .
" a human invention, grounded on no testimony of God's Word,
" the Popish God unknown to the Prophets and Apostles."—
" Would to God! that the name of Trinity were buried."

CALVIN.

HOWEVER decided the strength and clearness of his intellects led this excellent person to be, respecting the unrivalled supremacy of JEHOVAH, and the absolute dependence of Christ, although he believed in Christ's pre-existence, admitting literally, that *H. had glory with the FATHER before the world was*; and considered him as having done more for Man, than merely becoming the organ thro' which the truths of God were revealed*; yet this modest, ingenuous, and most candid of men, allowed that the physical nature of Jesus Christ, and the exact rank which he held amongst the creatures of God, was not so very clearly revealed as the absolute supremacy of JEHOVAH over Christ and every other Being.

THIS diffidence of his own judgement and penetration into a subject whereon the greatest Divines and Philosophers had disagreed, as well as his own truly Christian charity, and, above all, the positive example of Christ and his Apostles, led him to consider, as his Christian Unitarian brethren in the faith, all that acknowledged the absolute

* Provost Christie's opinions on these subjects were similar to those of Doctor Price. See Dr. Price's Sermons.—*Unit. Lib.*

supremacy of JEHOVAH, and the dependence of his Christ.

HE embraced as brethren, all who literally, and without equivocation, or mental reservation, believed in God, and Jesus Christ *whom HE hath sent*, and this, whether they admitted or denied the pre-existence of Christ, or the doctrine of atonement; and indeed whatever other doctrines they believed or rejected, provided only that with good works they adorned the Gospel of God their Saviour, and were sincere in their enquiries, not allowing themselves to twist the plainest words of God, in order to draw a favourite meaning from texts that, from our ignorance of Jewish customs and local circumstances, seem obscure to us.

Would we wish to see a reformer of religion placed in such a station of life, that his influence might operate on all; not so high as to render him inaccessible to the lower ranks, yet so far elevated that his virtues might command respect from the highest? Such was the situation of the deceased.

Would we wish him a man of distinguished talents, of deep enquiry, and extensive knowledge, gentle in his manners, yet commanding respect from his acknowledged superior abilities*, in his conduct making a bright display of all the virtues, the best of husbands, the most tender endearing parent, the able and willing counsellor, the candid and invariable friend to truth, the intelligent and chearful companion, mild, generous, and humane to all, while envy was dumb, and malice could not open her mouth; while superstition, bigotry, and fanaticism only could undertake the impious task of attacking one who retained so much of the image in which man was created?—such was the deceased.

Would we wish to see him bearing with all patience and meekness, so far as conscience would permit, the errors of the national church: Would we wish to see him

* Lord Gardenstone, no mean judge of mankind, delighted in his conversation, revered his character, held his abilities to be of the first rate, and expressed surprise, that, as a man of business, he had been able to cultivate these so very highly.

condescending to defend himself by conversing with the lowest of her elders, who, in general, are not less illiterate than officious and intolerant: Would we wish to see him labouring to diminish by his truly Christian conduct, those prejudices which strong declarations might more and more excite. Such was the meek and humble conduct of this good man, till the madness and intolerance of ignorant and enthusiastic zealots became to him as the voice of God: "*Come out of her my people.*"

HAVING humbled himself before God, and found it better to serve God than man, he could not submit his scripturally enlightened judgment to those who lord it over God's heritage: He could not bow down nor serve the gods which they had set up: He now conferred not with flesh and blood, but asserted and maintained that liberty with which Christ had made him free. He saw no room for hesitation: his house became his place of worship, his family his congregation, a pure and fervent heart his offering, alike acceptable on every altar to Him whose temple is the universe; and to

the happy groupe under his patriarchal and apostolical ministry, he welcomed the friends of rational enquiry.

ALTHOUGH he could no longer regularly attend the established church as a member, yet he thought it his duty regularly, and publicly, to commemorate the dying love of his Lord along with a congregation whose established Minister, and more enlightened Session, exhibited more of the Christian and Protestant character than those persecutors who had occasioned his retirement from the church. — *St. Cyrus*

THIS retirement had not taken place in a timid or indignant humour. He had well digested the matter, and did not, in any part of his conduct, exhibit either fear or resentment. Fearing God, he had no other fear; and, following Christ, he loved those who persecuted and despitefully used him. But the transaction and consequences being of public notoriety, he conceived it to be his duty not to shrink from enquiry; but, on the other hand, to come forward as a witness for the truths of the

gospel, and this he did with all the fortitude of a hero, with all the meekness of a Christian, heaping confusion on the foes of liberal enquiry.

“ As when an Angel, by divine command,
 “ With rising tempests shakes a guilty land,
 “ * * * * *
 “ Calm and serene he drives the furious blast,
 “ And pleas'd th' Almighty's orders to perform,
 “ Rides in the whirlwind and directs the storm.

THUS acted this worthy and resolute Christian, while, invulnerable in gospel armour, he chastised the Kirk Session of Montrose, those declared enemies of moral virtue and of gospel truths. In his large volume, entitled, “ The Scriptures the only rule of faith, asserted and maintained,” printed at Montrose 1790, and distributed solely at his own expence, he acknowledges and defends his truly evangelical principles ; opposing plain texts of Scripture, with large extracts from the most respectable divines of every persuasion, to the unfair management, to the contradictory and antisciptural jargon of the Ministers and Elders of Montrose. Enriched as this book is by his own labours, and by his

judicious selections from Scripture and the works of others, we may safely pronounce, that, excepting the Bible only, a volume more valuable to the liberal Christian exists not in our language*: and the Editor was ready to follow up this victory of the ever blessed Gospel with a second publication, had not the fanatical opposers of truth been glad to hide their diminished heads, by relinquishing a combat, which they found, to their cost, was not to be confined within the walls of a Session-house.

I ought to add, that, throughout all this large volume, he seems studious to avoid giving offence, or disturbing himself or others by endeavouring to be wise above what is most clearly written; and, indeed, considering the unrivalled supremacy of JEHOVAH, and the divine mission of Christ, as the only doctrinal terms of Christian Communion authorised by Jesus, he had no favourite dogmata to support for the establishment of which he would give offence to his Christian Brother, or endanger the belief of the Gospel. Was not this eminent witness, *a burning and a shining light*?

* Unit. Lib.

As a Magistrate, Provost Christie had uniformly acted with dignity, uprightness, and steadiness. In his public conduct he was firm to his political principles, which were the result of deep thought and elaborate enquiry. He revered the constitution of his country. He ever shewed himself devoted to the civil and religious rights of British subjects, and a warm friend to those of his fellow-citizens of the world, of whatever rank or persuasion.

WHILE his sympathy was extended to, and his feelings corroded by the unmerited sufferings of the sable untaught African; and while he exerted himself for the abolition of the most inhuman and nefarious of all trades, every nerve was strung with new vigour to procure for the blinded Roman Catholics those rights which he in vain wished to see in the possession of his enlightened Brethren in Christ; rights of which the truly evangelical Unitarians continue divested thro' a mistaken narrow minded policy, to the great injury of our Government; for the injustice of this privation is too palpable to escape the notice of many who, regardless of religion, are enemies to King, Lords, and Commons.

and always appear happy in bringing such an incontrovertible accusation against the existing Government.

WELL may we say, that there is a Prince and a great man fallen, this day, in Israel; and not to our Israel alone, in any limited sense, but to all the Israel of God, which will be formed from every people, and kindred, and nation, and language. Our loss is the loss of mankind; for, especially in the present eventful and portentous times, such a light and example in the Christian World, was beyond all expression valuable to those who wait the coming of their Lord.

LET those who know such living characters in the country, count them. I know not one such. We have, for a season, rejoiced, and long would we have wished to rejoice in his light. But while we lament the loss of one to whom every well informed Unitarian in Scotland looked up, and while we endeavour, in some measure, to form ourselves by his illustrious example, let us remember that we have still a greater witness.

WE have the Prophets, we have the Gospel, and we are placed in an age wherein all men are called to watch the fulfilments of prophecies, the spirit of which *is the testimony of Jesus*. One part of Mystical Babylon is recently fallen, and down must come the remainder, to be built no more.

LET us earnestly intreat men to examine the delusions which have so long obscured the Christian hemisphere, and, by applying reason to scripture, to banish the Man of Sin so far as each is under his dominion; thus no more partaking of her sins, that they receive not of the plagues which hang over the remains of that devoted city, whose sins have reached unto heaven, and whose iniquities God is *now* remembering, giving her blood to drink in the awful day of retribution. And well may we be assured, that when God is about to establish the Gospel of Jesus in its pristine purity, no earthly power shall be able to support bigotry and superstition.

To us, thank God, the sacred volumes are not sealed. Far be it from us to sacrifice the plainest texts in order to multiply

objects of Divine Worship ; to find out a Divine Nature in the humble and pious Jesus ; or to establish any other favourite idea, which never occurred to him or his Apostles.

LET us not differ with any Christian, even respecting the rank which Christ held in the scale of derived existence. Enough be it for us to hear it confessed, that he had the same God and Father with ourselves. Enough for us to agree, that he is the way, the truth, and the life ; that God has highly exalted him to be a Prince and a Saviour, and made him the author of eternal salvation to all who believe and obey him.

IN this faith we came together ; in this faith we have persevered, notwithstanding the shock of a late secession on narrow, trifling, and extraneous grounds ; in this faith, and in openly declaring it upon every occasion, let us ever persevere.

BLESSED be GOD ! he does not require success from our feeble arm : he only requires the full exertion of that feeble arm. This, in the greatest of causes, I trust we have rendered ; and this, I trust, we shall ever ren-

der ; and so rendering we shall act a nobler part, than we should by commanding success, if in our power, with less exertion.

WHEN GOD's time to work comes, He *will* work, and all opposition shall vanish like the morning cloud. Then shall GOD be ONE, and his name one, over the face of the whole earth.

THUS assured of our great object, the destruction of superstition and infidelity, and the consequent spread of the ever blessed Gospel ; and assured also, that our endeavours will be in the meantime acceptable, whether successful or not : Let us each act as if the whole depended on our individual exertion, and this in spite of the ridicule, the derision, or, if you will, the contempt of mankind.

DID the good man we now lament recede from his purpose because his character was singular ? No. He reflected that as once there was but one Protestant in Britain, and now all are nominal Protestants ; so at some future period the earth will be

peopled with real Protestants—genuine Unitarians. With this prospect He, in point of resolution, yielded not to

————— “ the seraph Abdiel, faithful found

“ Among the faithless ; faithful only he ;

“ Among innumerable false, unmov’d,

“ Unshaken, unseduc’d, untterrify’d,

“ His loyalty he kept, his love, his zeal ;

“ Nor number, nor example, with him wrought

“ To swerve from truth, or change his constant mind

“ Tho’ single. From amidst them forth he pass’d

“ Long way thro’ hostile scorn, which he sustain’d

“ Superior.” —————

DECIDED as our belief is, so let our conduct be ; ever remembering that we must singly pass the valley of the shadow of death, where the rod and the staff of man cannot yield comfort or protection. Have any of you, my friends, been called to witness the death of a respected friend, or of a beloved companion of your convivial hours, whose goodness of heart had soothed your feelings, and whose flashes of wit had enlivened your conversation ? Did you mark his last wildly roving, inquisitive yet vacant stare ? Did you wipe the cold sweat from his brow ? Did you observe his eyes fix for ever, and see the last breath quiver

on his lips? Or, have you yourselves been in a situation tending this way? Had you a prospect of speedy dissolution? Did you apprehend that, in a few days, the vermin would be your couch, and you might say to the worm thou art my sister? What were, at these times, your thoughts of the world, with all its inhabitants, with all its cares, and all its toys? But did you, on the interment of your friend, or on your own convalescence, lose all these serious thoughts in the vortex of business, or the whirl of dissipation? Did you soon become ashamed to confess before men those vows which in secret you had offered to the Most High, who seeth in secret? Recal these, and let them be confirmed by the words of **JEHOVAH** :

“ Who art thou that shouldst fear wretched man that dieth,

“ And the son of man that shall become as grass,

“ And shouldst forget JEHOVAH thy Maker?

“ Who stretched out the heavens and formed the earth :

“ Fear not the reproach of wretched man,

“ Neither be ye borne down by their revilings;

“ For the moth shall consume them like a garment,

“ And the worm shall eat them like wool :

“ But my righteousness shall endure for ever,

“ And my salvation to the age of ages.”

LET us conclude, by following our excellent and highly honoured friend through his last scenes, and endeavour to strengthen our own religious principles, by contemplating the last moments of a pious and enlightened Christian, who had through life devoted his distinguished talents to the service of his God.

To him death was divested of all its terrors. It was only an easy passage to a better world. Long had he accustomed himself to think of it, and he was prepared to meet it not as a foe, but as a friend.

DEATH was one of his familiar and favourite themes of conversation, which he often introduced in the family circle. He encouraged them to talk of it with the same chearful ease as they would converse on any other incident that was to befall them. He wished them to be like himself, ever ready to meet their God.

THOUGH he may have been unconscious that death was so very near as it was, yet it appears that he had the clearest presenti-

ment that the hour of his departure drew nigh.

ON the afternoon of the last Sunday of the year, he lay down to refresh himself for the remainder of the duties he regularly performed. Still appearing fatigued, he was advised not to proceed, but his reply was, "Why should we rob God of the small portion of time we dedicate to him?" "I will do my duty to the last."

He sung part of the 90th psalm, and read a sermon of Archbishop Tillotson's, from the 12th verse—"So teach us to number our days, that we may apply our hearts unto wisdom." Now his tongue seemed to deny him utterance, while his trembling hands refused to support the book. He was entreated repeatedly to desist; but still he persisted to the last, saying, "I have good reason for reading this sermon. If you knew it, as I do, you would approve of it, and I will, if possible, read every word of it." He did so; but with extreme difficulty: and ah! what a long sermon did this, containing his last most solemn and important admonitions, appear to his equally astonished and afflicted family!

HAVING stood up to pray, his hands continued to tremble, and his enfeebled knees quivered against each other, while his dissolving frame could no longer maintain an erect posture, yet while those present expected every minute to see him drop, he continued with fervency pouring out his pious soul before God; thus paying his last active duty to his Creator, and those whom God had entrusted to his care.

His prayer was short, distinct, and comprehensive, and would have done honour to any man, though not labouring, as he was, under the severe pressure of disease, under the well-known stroke of death.

HAVING finished his prayer in recommending himself and his family to his heavenly Father, he may be said to have thus concluded his walking with God upon earth; for he was immediately supported to bed, and continued oppressed with trouble, (tho' without ever once complaining) till the following Tuesday morning, when, without a struggle, or a groan, he resigned his spirit into the hands of HIM who gave it.

CHEARFULLY he lived, and most serenely he died. His life had been his preparation for this last solemn scene, and his death seemed like the repose that is felt after the toils of an active and well spent day, when a man lies down satisfied, and devoid of all anxiety for to-morrow.

THE anguish of his family must have been in some measure supported in that trying hour, by the sweet placid serenity of his countenance; just emblem of his spotless soul! whispering the heartfelt consolation that he was gone to the pure regions of bliss, there to receive the reward promised, through Christ, by the Father of Mercies, to unceasing piety, uncorrupted virtue, and boundless benevolence, where, freed from the fetters of mortality, his sublime and pure spirit, would join kindred souls in the joys of immortal bliss. Unclouded day! Joys to which he had so long and so fervently aspired, and which will ever rise on his ever-rising powers.

SUCH considerations would be rich in comfort amidst the tears of his afflicted fa-

mily ; and, Oh ! should that family, who have been blessed with such an extraordinary pattern, be ever tempted to any act unworthy of their father, unbecoming the children of their exalted parent, may memory recal the sacred impresson through life's long way, to guide their faltering steps.

Now no longer an object of envy, even fell persecution herself may possibly do justice to his virtues. If not, a rising and more ingenuous race, will blush to think their fathers were his foes.

MAY we, by a daily and unceasing preparation, distinguish ourselves from those who have no hope, and strenuously endeavour, while it is yet day, to lay a foundation for dying the death of the righteous, that our latter end may somewhat resemble his.

WHILE we bless the memory of the just, and hold the righteous in remembrance, let us mark the perfect man and behold the upright, for the end of that man is peace. Let us live unto God, and we shall have

hope in our death. Let the LORD JEHOVAH be our strength and our song, and when our flesh and heart faileth, He will become our salvation ; God will be the strength of our heart, and our portion for ever.

Now unto the KING ETERNAL, immortal, invisible ; the GOD of Abraham, of Isaac, and of Jacob ; the GOD of Moses and the Prophets ; the GOD of Jesus and his Apostles ; to GOD ONLY WISE, the one only living and true GOD, even the FATHER, we desire to ascribe that glory, honour, and praise, which is due to Him alone.

APPENDIX.

IN Note pages 12 and 13, it might have been further stated, that, in former days, younger sons of the first families in the country were brought up to the ministry, of which very respectable instances remain to this day; and, it is believed, that in these very few remaining instances, as was the case in former days, the Elders are in general more intelligent and enlightened than the common run of Elders;—that a few respectable characters become Elders at the solicitation of particular Ministers, and that some men of learning attend the General Assembly, as Elders, are positions not to be denied: Here we have referred only to ordinary officiating Elders in general.

ALTHOUGH it is universally confessed, that the HOLY SCRIPTURES were spoken and written under the influence of the Spirit of God, and although it is not denied, *in words*, that these are infallible, and addressed to all mankind; yet many, instead of candidly reading their Bibles, and *being firmly persuaded in their own minds*, by their own convictions thereon formed, seem to think that God had left his work imperfect *in order to be finished by men*, and actually do place in the sound of names, that infallibility which, in their conduct, they deny to the SCRIPTURES of TRUTH. Of these men, trusting more to reputed Orthodoxy, than to Divine Inspiration, many may be surprized to see such strange sentiments imputed to Calvin and Luther, as appear in Note page 30th, and for the sake of such people it may not be improper to state the following quotations, taken from the writings of these great and deservedly esteemed, though still *human and fallible*, Reformers:

“VOCULA haec Trinitas nusquam in divinis scriptoribus reperitur, caeterum humanitus tantum inventa. Unde omnino

“ etiam frigide sonat, ac multo præstabilius foret, si Deus potius,
 “ quam Trinitas dicatur.”

LUTHAN. in *Postilla majore Dom. Trinitatis.*

“ PRÆCATIO illa trita, Sancta Trinitas unus Deus miserere
 “ nostri, mihi non placet, sapit enim omnino barbariem. Tri-
 “ nitas est barbarum quiddam, est profanum et insipidum.”

CALV. *Epist. ad. POLONOS.*

“ TRINITATIS nomen sepultum utinam esset !”

Instit. Lib. 1. Cap. 13. Sect. 5.

READERS who feel themselves uninterested, may alledge, that too much time has been spent on what may appear to them local and trivial. But the author cannot see any thing as local, any thing as trivial, which, by developing the fundamental truths of Christianity, is connected with a farther reformation of religious doctrines, and a farther reformation of this kind was never more necessary than at present, when the Gospel itself is openly attacked upon principles which the Gospel itself, in its native simplicity, only can furnish weapons to withstand.

THE author farther acknowledges, that he has long wished for an opportunity to state to the public, the facts that so greatly reduced the profession of Unitarianism, after its wonderful, its almost miraculous success. It indeed becomes every man concerned, to take shame to the Society they attended, and their doing so is no more than strict justice to the cause of Truth, which is the cause of God himself, though brought to us in earthen vessels. To state the facts is also doing justice to the Gentleman who now preaches Unitarianism here, who justly bears the most variable character, who is well known as a man of great erudition, and has long been universally acknowledged as an eminent Unitarian Teacher.

Those who impute heresy to the very eminent witness for the truth, who is mentioned in the foregoing pages; would do well, earnestly and candidly to enquire, if, when so doing, they bring not a similar imputation against Christ and his Apostles.

They may find it very convenient to bewilder their judgments with long-winded arguments upon abstruse texts, but it would be no easy task for them to set aside the force of those that follow, and of innumerable others, that clearly discriminate betwixt ALMIGHTY GOD and his blessed MESSENGER to mankind.

Mark xiii. 32. But of that day and hour knoweth no man, no not the angels in heaven, neither the Son but the Father.

John v. 19. The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.—22. The Father judgeth no man; but hath committed all judgment to the Son.—26. As the Father hath life in himself, so hath he given to the Son to have life in himself.—27. And hath given him authority to execute judgment also.—30. I can of mine own self do nothing.

vi. 57. As the living Father hath sent me, and I live by the Father.

x. 29. My Father, which gave them me, is greater than all.

xiv. 28. For my Father is greater than I.

Cor. viii. 5 and 6. For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many. But to us (*Christians*) there is but one God the Father, of whom are all things, and we in him,

and one Lord Jesus Christ, by whom are all things, and we by him.

Cor. xi. 3. The head of every man is Christ, the head of the woman is the man; and the head of Christ is God.

Cor. xv. 24. Then cometh the end when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power—25. for he must reign till he put all enemies under his feet.—27. But when he saith, all things are put under him, it is manifest he is excepted, which did put all things under him.—28. And when all things shall be subdued unto him, then shall the Son also be subject to him, that put all things under him, that God may be all in all.

Eph. i. 2 and 3. Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ;—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Heb. i. 9. God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—13. To which of the angels saith he at any time, Sit thou on my right-hand, until I make thine enemies thy footstool?

Rev. i. 1. The Revelation of Jesus Christ which God gave unto him.

Rev. iii. 12. Him that overcometh, will I make a pillar in the temple of my God (says Christ), and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh out of heaven from God.



GLASGOW, APRIL 8th, 1795.

A learned and very respectable AUTHOR has presented
and dedicated to pious purposes, any profits that may a-
rise on the publication of

FAIR EXAMINATION
OF THE
NEW TESTAMENT,
WITH A VIEW TO DISCOVER FROM IT THE TRUE NATURE,
MISSION, AND OFFICE OF
JESUS CHRIST.

Humbly submitted to the COMMON SENSE of MANKIND.

*But I fear, lest by any means, as the serpent beguiled Eve,
through his subtilty, so your minds should be corrupted from
the simplicity that is in Christ.*

2 COR. xi. 3.

To the PUBLIC.

IT is thought that this **Work** is executed in such a spirit of truly Christian meekness and charity, as must render it very acceptable to many intelligent Christians of this place, who have often expressed their wishes for an increase to the number of liberal religious books, free of offensive, if not unimportant expressions, which, however just they appear to the Authors, prove, in fact, too strong, and give offence to the generality of readers.

It is supposed that the volume will consist of about 180, or 200 pages, and will be printed in large octavo, on fine paper, and with a handsome good type.

It will be put to the press as soon as two hundred and fifty subscribers shall be obtained, and then printed off with all possible speed,

Price Two Shillings.

Subscriptions taken in at the Unitarian chapel, the printing office of John Mennons, the booksellers shops, and by all entrusted with proposals.

